

June 16  
1938

# Millennial Star



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### *Turn to Page 374 of this issue*

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*The fool hath said in his heart, There is no God.—*  
*Psalms 14: 1*

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## THIS WEEK'S COVER—

Rearing its majestic head high above the surrounding countryside the Manti Temple is pictured on this week's cover. Fifty years ago, on May 21st, 1888, it was dedicated by Elder Lorenzo Snow. During the week of June 14th, Church members will celebrate the golden jubilee of that event. This imposing structure is the third Temple erected by Latter-day Saints in Utah for the performance of sacred ordinances in behalf of the living and the dead.

## Across the Border

By ELDER NEPHI L. MORRIS

**I**T was reported from the bedside of the late Thomas Alva Edison that as he approached the end of his illustrious career he lapsed into a state of coma, and rousing himself from the heavy sleep which overwhelmed him, he asked his attending physician if nothing could be done to revive his organic powers. The physician told him all that could be done had been done. Falling back into unconsciousness for a time, he again rallied and slowly but audibly uttered these words: "It is beautiful over there."

Is there a spirit world? Is there a real, visible "over there"? Has the Gospel message been carried across the border into the spirit world?

One of the most comforting passages of the New Testament is found in John 3: 16-17. Listen to these sweet, assuring words:

For God so loved the world that he gave His Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

This beautiful text inspired Tennyson, who has been called the poet of the "larger hope," to pen these two stanzas of "In Memoriam":

O yet we trust that somehow good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt, and taints of blood.

That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete.

The grand consummation of God's work is the salvation of His children, without compulsion, to the fullest degree.

Speaking of going over the border to the other world, recall what the Saviour said in John 5: 25-28.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . .

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I dislike to read that furious word, "damnation." The Lord did not use it. The translators made an error. In Joseph Smith's inspired version of this text he says:

" . . . And shall come forth; they that have done good, unto the resurrection of the just; and they that have done evil, unto the resurrection of the unjust."

And a modern version of the Bible, recently published by Mr. Goodspeed, gives this rendering:

"They shall come forth in the resurrection and judgment."



Salvation means more than merely the saving of self. God's love is infinite. He is striving with men so that all might be saved of their own choice. Modern revelation has disclosed the ambition and work of the Lord in these incomparable words:

"For behold, this is my work and my glory, to bring to pass the immortality and the eternal life of man." Man is here used in the generic sense. It means that all, who will, may enjoy, not only immortality, but eternal life—a progressive, developing, endless life. If this be true, shall God fail in His work of saving all who are savable, all who desire to be saved?

Now, as to the spirit world and preaching to the spirits in prison: By whom was that done? By whom is it being done? Baptisms and other ordinances performed by the living for the dead were important features of the original Christian Church. They were lost entirely to Christian faith during the intervening, darkened centuries. They have, however, been brought back to earth by the restoration of the Gospel, with keys and authorities to officiate in the same, because of the re-establishment of the Church in its completeness in this great dispensation of the "fullness of times."

A survey of Christian teachings on this "over the border" doctrine would have something of a fascination and thrill and romance to one interested in theological study.

The late Dean Frederick W. Farrar, of the Church of England, made the following fearless statement:

What the popular notion of hell is, you are well aware. Many of us were scared with it, horrified with it, perhaps almost maddened by it in our childhood. It is that, the moment a human being dies—at whatever age, under whatever disadvantages—his fate is sealed finally and forever; and that if he die in unrepented sin, the fate is a never ending agony, amid physical tortures the most frightful that can be imagined; so that, when we think of the future of the human race, we must conceive of a vast and burning prison in which the souls of millions and millions rise and shriek forever, tormented in a flame that never will be quenched. You have only to read the Manuals, you have only to study the pictures published, . . . to see that such has been, and is, the common belief of Christendom.

What a world, we may well exclaim, for the loving and merciful eyes of God to contemplate! How frightful a result! In spite of how infinite a sacrifice! And we are taught that one instant makes all the difference between a poor, frail, sinful soul, over which its Saviour yearns, for which the Spirit pleads, which God, its Father and Creator, loves with an infinite tenderness, and a lost, accursed, shrieking, blaspheming, ever-never-dying son of endless and irretrievable perdition. This is what the popular, the common view, has a thousand times asserted and still professes to assert! And is this the Gospel? Are these the Glad Tidings of Great Joy?

Farrar answers his own inquiry in these words:

I repudiate these crude and glaring travesties of the awful and holy will of God. I arraign them as ignorantly merciless. I impeach them as a



falsehood against Christ's universal and absolute redemption. I denounce them as a blasphemy against God's exceeding and eternal love.

Following Farrar a little further, some time between 1870 and 1880, while addressing his class in a personal appeal, this great-hearted Christian teacher inquired:

Now I ask you, my brethren, where would be these popular teachings about hell—the kind of teachings I have quoted to you, and described—if we calmly and deliberately, by substituting the true translation, erased from our English Bible, as being inadequate or erroneous or disputed readings, the three words "Damnation," "Hell," and "Everlasting"? Yet I say unhesitatingly, I say, claiming the fullest right to speak on this point, I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God, and of my Saviour, and it may be of the angels, and spirits of the dead—that not one of those three expressions ought to stand any longer in our English Bible, and that being, in our present acceptance of them, simply mistranslations, they most unquestionably will not stand unexplained in the revised version of the Bible if the revisers have understood their duty.

We will briefly review the story of the noble and courageous struggle for this liberalizing doctrine in the Anglican church. It should be remembered that the Church of England had rejected the doctrine and practice of prayers for the dead—a beautiful spiritual observance affording comfort to the observers, at least.

Professor Frederick E. Maurice, born in 1805—the year in which Joseph Smith was born—occupied for some years the Chair of Theology in King's College, London. After serious, prayerful devotion to his search for divine light he announced unequivocally his belief in what was called the "Wider Hope"—namely that there would be opportunities of grace presented to those who die in unbelief and even in impenitence. Because of his teachings he was solemnly tried by the Councils of the College and ruthlessly and cruelly deposed from his exalted position. Heart-broken he died with these words on his lips, which came in response to the statement of his dear friends, that he would no longer preach the Gospel to men: "If I can no longer preach the Gospel in this world, I will preach it in other worlds." There is in spirit and desire the fullness of the Gospel proclaimed by a man who caught a glimpse of it but understood not the principle.

In Professor Maurice's class was a bright-eyed, noble hearted youth of sixteen, F. W. Farrar, who caught the spirit of the Wider Hope, and carried on by reaffirmation the professor's teachings concerning the hope beyond the grave.

Farrar fearlessly took up the work, published his book *Eternal Hope*, which "shook Christianity from centre to circumference." In defence of the book he wrote *Mercy and Judgment*. Here are some of his confessions which appear at the close of the book:

I believe that man's destiny stops not at the grave, and that many who knew not Christ here will know Him there.

I believe that Christ went and preached to the spirits in prison, and I see reasons to hope that since the Gospel was thus once preached "to them that were dead," the offers of God's mercy may in some form be extended to the soul, even after death.

Here is something from Joseph Smith, twenty-five years be-

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## Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

### PRE-EXISTENCE

**L**ATTER-DAY SAINTS claim that all creations existed spiritually before the physical organisms were brought into existence. (Genesis 2: 5) Therefore each creation, animal or vegetable life as well as the spirit of man, lived before receiving an earthly tabernacle. Otherwise how could each form of creation be made physically after its own kind?

We associate in this life with our natural fathers: we see them as they are, and our footsteps are guided by the fatherly counsel they give unto us. Paul said to the Hebrews, "Shall we not much rather be in subjection to the Father of spirits, and live?" (Hebrews 12: 9)

In our pre-existence state we mingled with our heavenly Father and our brother and sister spirits. We knew God, and partook of the heavenly influence and power. We had our own free agency.

In relation to the Plan of Salvation, Lucifer rebelled, and one-third of the heavenly hosts followed him, and were cast out of heaven. And having no bodies they remembered their pre-existent state, and when some of them met the Saviour in Jerusalem they knew Him and cried out, "What have we to do with thee Jesus, thou Son of God? Art thou come hither to torment us before the time?" (Matthew 8: 29)

The Saviour prayed to His Father on one occasion in the following manner: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17: 5) When Jesus healed the man who was born blind His disciples asked Him saying, "Master, who did sin, this man, or his parents, that he was born blind?" (John 9: 2-3) The answer they received distinctly shows not only that the man had a pre-existence but that he had power to sin but did not.

A very decided statement bearing directly on this subject was made by the Lord Himself to Jeremiah: "Before I formed thee I knew thee; and before thou camest forth, I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1: 5)

The foregoing declarations are so plain that it is safe to say that no teaching of the Lord and His servants can be more readily proven from the scriptures than that of the pre-existence of the spirits of men. The details of all that transpired in that state of being are, for a wise purpose in the Lord, withheld from us in this mortal existence, but will at the proper time be revealed to the children of God. The Saviour has declared, "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." (Luke 12: 2)

In the language of Zion's inspired poetess, Eliza R. Snow, "O my Father, Thou that dwellest in the high and glorious place: When shall I regain Thy presence, and again behold Thy face? In Thy holy habitation, did my spirit once reside; In my first primeval childhood was I nurtured near Thy side?"



# The Soul's Fire

By JEREMIAH STOKES

## SUMMARY OF PREVIOUS INSTALMENT

THE inhabitants of Colesville, New York, had firmly decided to put a stop to the teachings of Joseph Smith and have him and his followers leave the settlement immediately. They wanted none of the "new Bible" or "crazy visions" and were out to restrain the activities of the Mormons. Last week's instalment ended just as the citizens asked the constable to place the Mormon leader under arrest for disturbing the peace.

## INSTALMENT 2

AT ten o'clock the next morning, according to appointment Tobe Benton came to sign the incriminating charge before Constable Garbett, a man whose liberal learning and broad understanding of human nature had made him a figure of considerable importance in the community.

"There," said the man, as he threw down the pen, "I reckon that'll git 'im."

"I shall make the arrest, Mr. Benton, just as we have all agreed," Garbett assured him.

"We'll be on the look-out for you. Good mornin', Constable."

"Good day, Mr. Benton."

Not knowing the man whom he was to arrest, except by reputation, Garbett decided to make some inquiry about him during the day. This he did, and when the time for making the arrest arrived he hitched up his span of mules and drove them over to the place of meeting. It was a clear July day and the sun was still high. When he reached the house, the services were already in session and someone was speaking. The mellowness of the man's voice and its ring of earnestness immediately arrested his attention. He walked to the open door and quietly stepped inside of the large, well-filled room.

"There's a seat in front," said a man, touching the stranger's arm, but the officer of the law made no acknowledgment, nor did he move. He was captivated by the presence and mien of the youth of twenty-five who stood before him.

Never before had Garbett looked upon such a striking personality. He was full six feet in stature, and his stalwart body of one hundred and ninety pounds was well-proportioned and shapely—as straight as an arrow and as dignified and imposing as though it were the tabernacle of a king. From his high forehead his great shock of rather long, light brown hair fell in gentle waves about his temples and at the back of his head.

His eyes, which were large, piercing, and as blue as the sea, were set wide apart, and were guarded by ample brows that matched the fair complexion of his skin. His nose was large, slightly convex, but not too unduly prominent. His chin was well-formed, and his mouth firm and straight. There was a fullness above the eyes, and the crown of his head was high.



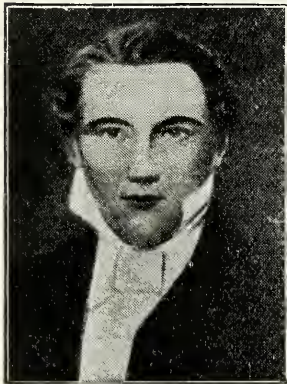
This man of strange religious views was handsome and commanding, and he had a dynamic influence upon his hearers.

Constable Garbett stood transfixed by the spell of the magnetic power possessed by the man he had come to arrest. Not in all his many years of life had he listened to such positive declarations, nor witnessed such earnestness, nor felt the impelling force of such irresistible eloquence.

"No wonder people believe in him. They can't help it," he thought. "He may be entirely wrong, but there is no question about the sincerity of his conviction or his honesty of purpose."

The speaker paused and Garbett looked about the room. Every one was engrossed and breathless.

"But I have a duty to perform here," he remembered, "and I must not delay."



**Joseph Smith**

*This man of strange religious views was handsome and commanding.*

He stepped forward briskly and approached his man.

"I am very sorry, Mr. Smith," he said, "but I am compelled to place you under arrest on the charge of being a disorderly person and setting the country in an uproar by preaching the Book of Mormon."

In his bewilderment, the Prophet stared at the officer, while the small congregation looked on with consternation.

"Come on, Mr. Smith," the officer said. "We must be on our way."

"What's the matter, Joseph? Who is this man?" demanded Porter Rockwell, pulling the Prophet aside and facing the constable defiantly.

The fearlessness in Rockwell's piercing eyes that gleamed from beneath his shaggy brows and the

way he fingered the gun on his hip, impressed the constable with the fact that here was a man to be reckoned with. The officer eyed him closely for a moment, and then said, "I'm an officer of the law. I have a warrant for Mr. Smith's arrest, and I'm taking him to Bainbridge tonight."

"On what charge?" Rockwell demanded, evincing more than a friendly interest in the man he sought to defend.

"For being a disorderly person, setting the country in an uproar by preaching the Book of Mormon," came the answer.

Rockwell's face flushed, his eyes flashed fire, and his taut set jaws revealed the burning resentment he felt over the arrest.

"I appreciate the injustice of this arrest," volunteered the constable, "but I must do my duty, as you realize. However, I am convinced that Mr. Smith is not the kind of person his opponents say he is, and I promise to protect him."

"It's all right, Porter," said the Prophet reassuringly. "I'm

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THURSDAY, JUNE 16, 1938

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EDITORIAL

## Church Unity

FOR some years past there has been effort and agitation looking to the uniting of the divided interest of Christianity. Such thought and desire on the part of Christian members is to be commended, for surely there is more to be accomplished by united action and general accord than is possible when the forces of integral factors are set in opposition to each other. Industry and finance find power in unified effort and so we see such desire in these fields for the merging of interests that laws are made to curb and regulate the tendency, that its acquired power may not be allowed to militate against the weaker, single interests.

### Amalgamation of Churches

AS Methodists this year commemorated on the 24th of May the bicentenary of what may be called the spiritual birth of John Wesley, the great founder of Methodism, they were also deeply concerned in the matter of bringing together the numerous factions of Methodism and uniting them into one great Methodist Church. Of major importance in this movement are the three larger churches known as Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant. April 29th of this year marked a very definite move toward reuniting these churches which have so much in common but yet have been, for a hundred years or more, so much at variance with each other.

There has been much effort toward uniting the Anglican and the Catholic Churches and in recent times encouraging progress has been made. In Canada some few years ago the Methodist, Presbyterian and Congregational Churches were united under the one head of the United Church of Canada.

### The Latter-day Saint View

WHILE Latter-day Saints may look with approval upon such action of Christian denominations and find no reason why their organizations should not be merged, they can tolerate no such thought as applying to themselves. In the various churches of Christendom they find the finest type of humanity and, in the main, a laudible spirit of Christian brotherhood and devotion to God. But in so-called Christian tenets and creeds they find much that they cannot accept and in organization they see the hand and mind of man and not the authorization of God. They proclaim to the world that Christ Himself established His Church upon the earth and divinely endowed and commissioned its officers with authority to act in His name. As such it cannot compromise with any institutions not empowered with that divine commission.

### Claim of the Priesthood

**T**HAT such authority has its source and origin in heaven will admit of no question. When the general apostasy predicted by the Apostles of old became a fact and the earth and its people were left in spiritual darkness, the right and authority to speak and act in God's name was lost to mankind. Since that long night of darkness known as the "dark ages" the dawn has broken and under the effulgent rays of morning light men have made astounding progress in all fields of thought including religion. But where among them do we find a people who claim that the power and prerogative of Priesthood so completely lost to earth, has ever been restored? Such is the solemn avowal of the Church of Jesus Christ of Latter-day Saints.

God recognized the kingly powers of Saul, but when he assumed the authority of the Priest he brought upon himself rebuke and disaster. The churches organized by men might well unite to better accomplish the worthy purposes of their existence and forward the cause of human betterment, but Christ's Church must go its own way with the kindly invitation to all who will to come and partake of its pure doctrine and its heaven-authorized ordinances.

**"Except Ye Are One . . ."**

**B**UT while we cannot amalgamate with other churches, we can and should unify our thought and action within our own organization. Jesus said, "Except ye are one, ye are not mine." Every Latter-day Saint, if he is such in heart and mind as well as by profession, knows that he is a citizen in the Kingdom of God, and that the Church to which he belongs is governed by the Lord through His inspired Priesthood on the earth. He knows also that the exaltation of his soul is dependent upon his life and action as a member of that organization. How unreasonable and unwise, how opposed to his own self-interest it is for him to assume an indifferent or opposing attitude towards the teachings of the Church and the advice of those who officer it!

### Our Duty

**A**S members of the Church, we should be actively interested in its growth and progress. Never let us pull down our house upon our own heads. Every word about a fellow member, an officer or an organization should be a word of encouragement and helpfulness; every effort should be one to lift. This is the only kind of church union that interests Latter-day Saints—a union within the Church which will so exemplify the oneness taught by Christ that all good people will want to join with us. Let us be one in faith, one in doctrine, one in love toward each other as in the days of Enoch and the days of the early Christian Church. Of such times among the Nephites the prophet wrote:

There was no contention in the land, because of the love of God which did dwell in the hearts of the people. . . . And there were no envyings, nor strifes, nor tumults, nor whordoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

—EZRA L. MARLER



## The Fable of the Old Man Who Smoked

By ELDER RICHARD L. EVANS

“MY grandfather smoked all his life, and lived to be over eighty, and was in good health when he died. How do you account for that?”

The questioner had me stumped for a moment. In fact, he had me stumped for a long time, because, to be frank with you, I couldn't exactly account for it. Of course, I didn't believe all of his annoying statement. In the first place, I didn't believe that his grandfather “smoked all his life,” because it probably took him at least the first few years of his life to acquire the habit—unless he were a very unusual child indeed. And then, I rather questioned the part about his grandfather's having been “in good health when he died.” I doubt if anyone is. One may be in good health until shortly or immediately before he dies, but I stubbornly maintain that he is in extremely poor health *when* he dies.

But, of course, these humorous technicalities, or as such intended to be, actually gave very little comfort. The fact remained that somebody's grandfather had been a heavy smoker most of his life and had continued in good health until past eighty years, and I knew there were a good many other grandfathers with cast-iron constitutions whose life's experience could be flaunted in the face of truth and sound reasoning any day in the week.

I knew, and of course I told my questioner, that his troublesome old grandfather was an exception and had nothing to do with the rule. And to be sure that he would know what I meant, I told him also that I had not long since read of a baby who had negligently been allowed to fall from a third-storey fire escape and was apparently none the worse for the experience, but certainly three-storey drops of this kind are not to be recommended as the ideal pastime for infant children. But that still didn't dispose of his old, tough-fibred, smoking grandfather.

But now, to all who have been puzzled by knowing old men who have long records of heavy smoking and who have survived to old age in good health, there comes from Johns Hopkins University, Department of Biology, School of Hygiene and Public Health, the indisputable and long-looked-for answer to the question. The study was made by Dr. Raymond Pearl, and is reported in the March 4th, 1938, issue of *Science*. This scholarly, scientific, and conclusive paper is titled “Tobacco Smoking and Longevity.” Dr. Pearl begins:

In the customary way of life man has long been habituated to the routine usage of various substances and materials that are not physiologically necessary to his continued existence. Tea, coffee, alcohol, tobacco, opium, and the betel nut are statistically among the more conspicuous examples of such materials. If all six are included together as a group it is probably safe to say that well over ninety per cent. of all adult human beings habitually make use of one or more of the component materials included in the group. All of them contain substances of considerable pharmacologic potency if exhibited in appropriate dosage.



The student of longevity is not primarily interested in the behavioristic aspects of the situation under discussion. His concern is to appraise quantitatively, with the greatest attainable accuracy, the effect of each of these habitual usages upon the duration of life . . ."

And then, by constructing an actuarial table, and a corresponding survivorship graph, Dr. Pearl shows the comparative chances for life of non-smokers, moderate smokers, and heavy smokers after thirty years of age, which findings are summarized in ten-year periods in the following graph, which shows in thousands the survivorship of non-users (solid line); moderate smokers (dash line); and heavy smokers (dot line).

And then, the Johns Hopkins' researcher concludes:

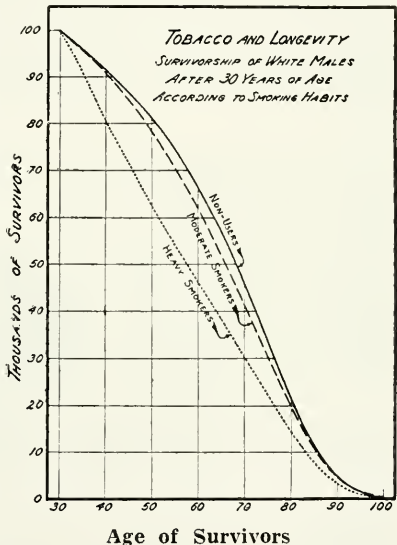
However envisaged, the net conclusion is clear. In this sizeable material the smoking of tobacco was statistically associated with an impairment of life duration, and the amount or degree of this impairment increased as the habitual amount of smoking increased. Here, just as is usually the case in our experience in studies of this sort, the differences between the usage groups in specific mortality rates . . . practically disappear from about age 70 on. This is presumably an expression of the residual effect of the heavily selective character of the mortality in the earlier years in the groups damaged by the agent (in this case tobacco). On this view those individuals in the damaged groups who survive to 70 or thereabouts are such tough and resistant specimens that thereafter tobacco does them no further measurable harm as a group. [Italics ours.]

In other words, for every special-creation grandfather you know who smoked, and lived, and liked it, thousands of other men, who were not exceptions to the rule, had their lives cut short.

And what is true at 70 years and above appears also to be true at 30 years and below. In other words, youth, because it is youth, may possibly smoke without facing the immediate prospect of a shortened life. But just about the time a smoking generation is ready to reap the rewards of preparation, and begin the real work of life, it must face the certain average surety of being cut short in the prime, because the greatest difference between smokers and non-smokers is shown to be between the ages of forty and seventy—the productive years of a qualified man's life.

And this takes into account only the average certainty of an earlier death, to say nothing of the enslaving factor, the health differential, and the financial waste while life is still upon us.

And that, briefly, is why I'm not much impressed with your grandfather "who smoked all his life and lived to be over eighty."



## ACROSS THE BORDER

*(Concluded from page 372)*

fore Maurice and Farrar announced their belief in the God-like doctrine:

"The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death, and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along.

"However orthodox this principle may be, we shall find that it is at variance with the testimony of Holy Writ, for our Saviour says that all manner of sin and blasphemy shall be forgiven men, but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come, . . .

"Peter also, in speaking concerning our Saviour, says, that 'He went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah.'

"Here then we have an account of our Saviour preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did He preach to them? That they were to stay there? Certainly not! Let His own declaration testify: 'He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.'

"Isaiah has it—"To bring out the prisoners from the prison house.' It is very evident from this that He not only went to preach to them, but to deliver, or bring them out of the prison house.

"Thus we find that God will deal with all the human family equally, and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah have their time of visitation and deliverance, after having been many days in prison."

The Gospel is the standard by which all men shall finally be judged, especially with respect to the salvation they shall attain to in the Kingdom of the Father. Men and women, in both the spirit and the mortal world, shall be judged by the same standard.

This in part tells of the Latter-day Saints' tremendous interest in those who have gone across the Great Divide—over the border line, which divides the spirit world from this mortal world. The ties of kin, the bonds of friendship, are firmly established. In their Temples they are performing the earthly ordinances of the Gospel by proxy for those who died without having the opportunity to receive the Gospel.

## THE SOUL'S FIRE

(Continued from page 375)

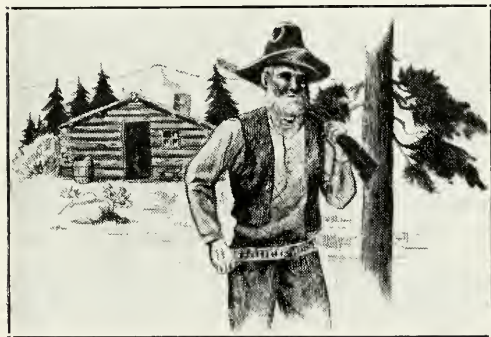
not afraid, and I'll offer no resistance; but you see that a legal counsel is employed to defend me. I'll see you at Bainbridge tomorrow."

The meeting broke up in confusion, and Mr. Smith walked out of the room and entered the mule-drawn wagon with the officer. As the team jogged leisurely along under a clear sky and a bright moon, the two men conversed in a friendly manner, the Prophet imparting much information about his life and church organization. They passed the Knight home, crossed the bridge that spanned the creek and started up the grade on the opposite side. Scarcely had the mules begun the climb, when Joseph was startled by the sharp command of the officer.

"Hang onto the seat," he said. "There might be trouble!"

At the same moment he cracked his whip across the backs of his team, gave them the reins, and whipped them into an excited run.

"There's a mob waiting," he volunteered, "but they'll not get you if I can help it."



Almost at the same instant a gang of men rushed from ambush into the road and pursued the fleeing men. The wagon rattled on to the top of the grade, and the pursuing mob stopped.

"The traitor! He's tricked us," exclaimed Benton.

"That's the constable's way of clearing himself," suggested

Boyington. "He'll give us a chance to get our man if we'll overtake him. Come on, let's get the horses and follow."

Back into the woods they went for their mounts. In the meantime, the constable continued to use his whip and kept his mules on the run.

Over the hill they went, down the grade on the other side, and into the winding road that led through a wooded stretch and on towards Bainbridge Tavern. In making a sharp turn, the wheel left the rear axle and disappeared among the trees. The driver's grip on the reins saved him from a sudden fall, but the prisoner turned a complete somersault into the back of the wagon and tobogganed to the dusty ground in a heap. Unharmed, he sprang to his feet and ran back to the point where he thought the wheel came off and began searching for the burr. The constable brought his team to a halt and ran back to help in the quest.

"Are you hurt, Mr. Smith?" inquired the constable.

"No. But this delay may prove disastrous." Then, "Here it is," he said, snatching the lost burr from the dirt, "and now to recover the wheel."

While the two men were replacing the dismounted wheel, the enraged Benton and his men were untying their horses and leading them through the trees. Once out on the road, the riders urged their horses at top speed in pursuit of the vanished wagon.

The constable anticipated that he would be followed; and to avoid being overtaken, he turned into an infrequently-travelled road that led to Bainbridge by a longer route and pushed on toward the settlement.

"I really set out to deliver you to the mob," he admitted, as they pulled into the yard at the tavern, "but during the day I made inquiry of several persons who had attended your meetings and was convinced that you had been shamefully misrepresented."

"Then you really broke faith with the mob?"

"I did, indeed. I could have refused to make the arrest, but I knew from the feelings of the men last night that there was only one thing to do to protect you, and I did it. We'll rush the trial through tomorrow, and you'll be a free man again. Step into the tavern, and I'll follow in a moment."

After an investigation of the charges before the Justice of the Peace the next day, the Prophet was discharged. But he was no sooner released than he was again arrested on another warrant issued from another county; and in the custody of another officer, he was rushed fifteen miles back to Colesville and lodged in an hotel. As soon as his presence became known, a curious crowd gathered to see this strange man who had published a mysterious Bible and organized a new church. Among the spectators was Tobe Benton and members of his gang.

Realizing that the crowd was growing more incensed every moment and knowing that nothing he could do or say would allay their inflamed prejudices, the Prophet appealed to the constable.

"I'm tired, your honour," he protested. "I've been in a state of nervous tension for hours with but little food. Won't you take me from this mob and give me the protection of your home for the rest of the night?"

"My home? Take you into my house?" he jeered. "Oh, no! Smith. We have no room for Prophets! Not of your stripe! You're all right here. Besides these men can't hurt you. You have too much divine protection."

"Sure he has, and he can get a revelation tellin' him how to get away," laughed a member of the crowd.

"What's more, he can prophesy what the Justice will do with him tomorrow," roared the disgruntled Benton, with such derision that all the mob burst into a deafening uproar.

*(To be continued next week)*



## NEXT WEEK'S STAR

Next week the *Star* will present a souvenir issue for the Bradford mission-wide conference. Besides the usual features, it will contain pictures and articles commemorating this great event.

### *News of Current Interest*

**SUBMARINE** mail service, probably the first in history, is operating between Catalonia and Government Spain proper. This unusual means of transporting mails is necessary because Catalonia has been severed from the rest of Government territory. A special issue of submarine stamps in various denominations has been ordered by the Government Finance Ministry.

**PRISONERS** of Florida State Prison are telling the world that "Crime Does Not Pay." Occupants of the prison were recently given the opportunity of taking part on a radio programme which was broadcasted from the prison. The inmates in turn spoke of their crime experiences and personally attested that "Crime Does Not Pay." Immediately preceding and following the talks of the prisoners the 29-piece

prison band entertained with musical selections. Criminal authorities of that section believe similar broadcasts throughout the country would do much to help stamp out crime.

**THE ART** collection of King George VI in Buckingham Palace, London, was greatly enriched recently with the addition of Frank O. Salisbury's Coronation picture. The picture, which is 17 feet wide and 10½ feet high, depicts the Coronation ceremony in Westminster Abbey. The excellent painting has been presented to the King and Queen by the Dominions of Canada, Australia, New Zealand and the Union of South Africa. Foremost in the picture are the portraits of the enthroned King and Queen; also the Archbishop of Canterbury pronouncing the benediction.

### *From the Mission Field*

#### Transfers—

On Thursday, June 9th, the following missionaries were transferred: Elders Emmett L. Brown (Birmingham District) and Hugh C. Brown and Sister Marie Waldram (Scottish District) to the British Mission Office; Sister Aloa Dixon (Scottish District) and Elders Stanley W. Glass (Welsh District), John R. Briggs and John J. Strange (Nottingham District) to Hull District; Elders Glen H. Grimmett (British Mission Office), Mac C. Matheson (Millennial Chorus) and Blaine H. Alexander (London District) to Irish District; Elder Jesse A. Moench (London District) to

Leeds District; Elder Thomas E. Stolworthy (Welsh District) to Liverpool District; Elder David S. King (Birmingham District) to London District; Elders Paul S. Howells, Glen L. Allan (Birmingham District), M. Warner Murphy (Nottingham District), Clarence J. Beckstrom (Bristol District) and Owen L. Brough (Liverpool District) to Manchester District; Elders George S. Walker (Scottish District), Harold G. Wheeler (Nottingham District), Irwin Foster (Norwich District) and Byron A. Howard (Manchester District) to Newcastle District; Elder Scott R. Clawson (Nottingham District) to

Norwich District; Elders Orlando S. McBride, Mark Hammond (Norwich District) and Louis C. Larsen (Bristol District) to Nottingham District; Elders John W. Palmer, Jack W. Brailsford and G. Dayton Hughes (Birmingham District) to Sheffield District; Elder Fred A. Horlacher (Nottingham District) to Scottish District; Elders Ivan V. Miller (Bristol District) and Don R. Wheelwright (Birmingham District) to Welsh District; and Elders Clyde L. Barraclough (Birmingham District) and Phillip L. Richards (Scottish District) to the Millennial Chorus.

#### Appointments—

On Thursday, June 9th, the following missionaries were appointed supervising elders of their respective districts: Elder Charles W. Hailes (Hull District), Elder Orlando S. McBride (Nottingham District) and Elder George S. Walker (South Newcastle District).

#### Releases—

The following missionaries were honourably released on Thursday, June 9th:

Elder Eldon T. Lindsay, who has laboured in Irish and London Districts and as supervising elder of the former, will return to his home in San Francisco, California;

Elder Edwin H. Lauber, who has laboured as supervising elder of Nottingham District, Executive Secretary of the Y.M.M.I.A. and Manager of the Mission Book Store, will return to his home in Salt Lake City, Utah;

Elder Norman E. Weston, who has laboured in Irish and Leeds Districts, will return to his home in Laketown, Utah;

Elder Charles N. Campbell, who has laboured as supervising elder of Hull District during his six-month mission, will return to his home in Rupert, Idaho;

Sister S. Elvera Campbell, lady missionary, who has laboured in Nottingham and Hull Districts and as first counsellor on the Mission Primary Board, will return to her home in Rupert, Idaho.

#### Doings in the Districts—

LONDON — Members of Catford Branch entertained at a social at

the home of Brother Wilfred E. Wood, Thursday, June 2nd. The party was in honour of Brother and Sister Robert H. Love, who with their family are leaving London for Australia in the near future. Brother Love has been actively engaged in the branch, being its first president, while Sister Love has taken an important part in the various women's activities of the branch. During the evening Brother Wood and Elder Seth H. Young led the group in games and songs. At the close of the social the members of the branch presented the departing couple with a combined volume of the Book of Mormon, Doctrine and Covenants and Pearl of Great Price. Refreshments were served during the party.

MANCHESTER — On Tuesday, May 31st, the M.I.A. of Manchester Branch came to a close with a special social evening. Those present participated in community games and singing. Sister Lillian Craig and Elder Ranald H. Hebdon won prizes for their individual numbers presented on the programme.

The Relief Societies of Manchester District recently completed their branch conferences. The year's theme was "The Path to Eternal Life." Members of Rochdale Branch Relief Society and Sister Florence Allsop, district supervisor, were speakers at the Rochdale conference. Brother Benjamin Birchall and Sister Allsop spoke at the Oldham gathering. Similar meetings were held in Manchester and Hyde Branches, with special programmes arranged and Sister Allsop in attendance. Musical numbers at all of the conferences were given by the Singing Mothers and Daughters.

NORWICH—The Primary of Lowestoft Branch, led by Sisters Ivy Pitcher and Kathleen Turner, presented a May festival on Wednesday, May 25th, in the branch chapel. The children of the organization presented a programme of dances, songs and recitations. The feature of the evening was the crowning of Madeline Cook as May queen.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

<b>Aberdeen:</b> Corn Exchange, Hadden Street, Off Market Street.	<b>Gravesend:</b> Freeborn Hall, Peacock Street.	<b>Nelson:</b> *L. D. S. Hall, 10, Hibson Road.
<b>Accrington:</b> *L. D. S. Hall, Over 9, Church St.	<b>Great Yarmouth:</b> L. D. S. Hall, 33a, Regent Street.	<b>Northampton:</b> *L. D. S. Chapel, 89, St. Michael's Str.
<b>Airdrie:</b> †L. D. S. Hall, 40, Hallcraig Street.	<b>Grimsbv:</b> Thrift Hall, Pasture Street.	<b>North Walsham:</b> Enquire: 32, Norwich Road.
<b>Barnsley:</b> Arcade Buildings.	<b>Halifax:</b> *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	<b>Nottingham:</b> L. D. S. Hall, 8, Southwell Road.
<b>Batley:</b> *L. D. S. Hall, 13, Wellington Street.	<b>Hucknall:</b> *Byron Buildings.	<b>Norwich:</b> L. D. S. Chapel, 60, Park Lane.
<b>Belfast:</b> †Arcade Buildings, 122, Upper North St.	<b>Hull:</b> L. D. S. Chapel, Wellington Lane, and Berkeley Street.	<b>Nuneaton:</b> Masonic Hall.
<b>Birmingham:</b> L. D. S. Chapel, 23, Booth Street, Handsworth. Council Schools, Stratford Road, Sparkbrook.	<b>Hyde:</b> L. D. S. Hall, Reynolds Street.	<b>Oldham:</b> L. D. S. Hall, Neville Street.
<b>Blackburn:</b> L. D. S. Hall, St. Peter's Street.	<b>Kidderminster:</b> L. D. S. Chapel, Park Street.	<b>Plymouth:</b> L. D. S. Hall, 34, Park Street, Tavistock Road.
<b>Bolton:</b> Corporation Chambers.	<b>Leeds:</b> *L. D. S. Hall, 5, Westfield Road.	<b>Pontllanfraith:</b> Enquire: 81, Bynnteg Street.
<b>Bradford:</b> L. D. S. Chapel, Woodlands Street, Off City Road.	<b>Leicester:</b> All Saints' Open, Great Central Street.	<b>Portsmouth:</b> Pimco Hall, Heidelberg Road, Southsea.
<b>Brighton:</b> 105, Queen's Road.	<b>Letchworth:</b> Vasanta Hall, Gernon Walk.	<b>Preston, Lancs:</b> L. D. S. Hall, 7, Lords Walk, Off North Road.
<b>Bristol:</b> Hannah More Hall, 45, Park St., Clifton.	<b>Liverpool:</b> L. D. S. Chapel, 301, Edge Lane.	<b>Rawmarsh:</b> L. D. S. Hall, Main Street.
<b>Burnley:</b> §L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	<b>London:</b> L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. 22, Doggett Road, S.E.6. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	<b>Rochdale:</b> L. D. S. Chapel, Lower Sheriff St.
<b>Carlisle:</b> L. D. S. Hall, Scotch Street.	<b>Loughborough:</b> Adult School.	<b>Sheffield:</b> L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
<b>Clayton:</b> *Central Hall.	<b>Lowestoft:</b> L. D. S. Hall, 20, Clapham Road.	<b>Shildon:</b> *L. D. S. Hall, 100, Main Street.
<b>Derby:</b> Unity Hall.	<b>Luton:</b> Dallow Road Hall, Corner of Dallow and Naseby Roads.	<b>Skelton:</b> *Scott Rooms, Boosebeck Road, Skelton Green.
<b>Doncaster:</b> *L. D. S. Hall, Trafford Street.	<b>Mansfield:</b> 39a, Albert Street.	<b>South Shields:</b> L. D. S. Chapel, 98, Fowler Street.
<b>Dublin:</b> †L. D. S. Hall, 8, Merrion Row.	<b>Manchester:</b> L. D. S. Hall, 88, Clarendon Road, C. on M.	<b>St. Albans:</b> 49, Spencer Street.
<b>Eastwood:</b> Library, Church St.	<b>Merthyr Tydfil:</b> L. D. S. Chapel, Penyard Road.	<b>Sunderland:</b> L. D. S. Chapel, 18, Tunstall Road.
<b>Edinburgh:</b> Ruskin House, 15, Windsor Street.	<b>Middlesbrough:</b> L. D. S. Hall, 188, Linthorpe Road.	<b>Tipton, Wolverhampton</b> L. D. S. Hall, Washington Building, Berry Street.
<b>Gainsborough:</b> *L. D. S. Hall, Curtis Yard.		<b>Varteg:</b> Memorial Hall.
<b>Gateshead:</b> Westfield Hall, Westfield Terrace.		<b>West Hartlepool:</b> L. D. S. Chapel, 7, Osborne Road.
<b>Glasgow:</b> L. D. S. Hall, 4, Nelson Street.		<b>Wigan:</b> *L and Y Station.

§—6.15 p.m.

\*—6.00 p.m

†—7.00 p.m.

‡—2.30 p.m.



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